The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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THE CROSS AND THE GLORY

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" *(I Peter 1:10, 11)*.

The Old Testament Prophets had a twofold blended vision. In one vision they saw two things that were conspicuous and outstanding, and yet they did not run together, so as to confuse the Seers. Nay, the two particular things the Prophets saw blended absolutely, though they were absolutely diverse and contrary the one to the other. They saw "the sufferings of Christ, and the glory that should follow". The sufferings of Christ had to do with the Cross of shame and the sacrifice for sin; it had a distinct relation to the curse *(Gal. 3:13)* whether of a broken law, or, of that under which the earth groans because of the fall of man *(Gen. 3: 14-19)*. The latter has to do with the revelation of the Lord Jesus Christ from Heaven, at His personal, bodily and visible return. The Cross is the starting point of all hope of eternal life, righteousness, glory and immortality; while the Coming Again of our Lord is the goal, the full fruition, the ultimatum of all hope.

The Apostle Peter says he was an eyewitness of the sufferings of Christ, and "also a partaker of the glory that shall be revealed" *(I Peter 5:1)*. He evidently joins the two, as if the one were the foundation of the other, and the other being the result of the other. And so they are; the sufferings of Christ are fundamental to the glory while the glory is supplemental to the sufferings of Christ. And furthermore, Peter also says that he was an eyewitness of the majesty of Christ, and made known by preaching "the power and Coming of our Lord Jesus Christ" *(II Peter 1: 16)*. It is clear that the early disciples never separated these two things, namely, the Cross and the Glory. They preached them, the one as the starting point, and the other as the goal of human redemption.

At Calvary Peter witnessed the sufferings of Christ, while on the mount of Transfiguration he witnessed the "power" and glory of the Coming of the Lord, and in this scene had a photo (vision) of the coming Kingdom of Heaven on earth. "Modern" theologians, whose minds are filled with speculating theories, who are better spiritualizers than expositors, are constantly found divorcing the Cross and the glory.

They seem to preach a kind of power of the Cross, that leads to mere sociability, that is humanitarian in its effect, secretly spreading its influence among the masses of mankind, which they call Christianity, and whereby they hope to bring about on human planes the coming Kingdom of glory, apart from the Return of the Lord in glory. Such preaching genders confusion, is deceptive and delusive, and is the outflow of mere worldly wisdom, and, inspired by Satan, who is the "god of this age", religiously *(II Cor. 4:4; James 3:15)*, and its "prince", politically *(John 12:31; 14:30; Eph. 2:2)*.

We need to preach the power of the Cross in all its manifold efficiency, for it is the Cross that makes possible the glory either to the individual believer, or, to the coming age. The Cross dealt the death-blow to Satan, to the old man of sin, and to the sham glories of this age.

But the "power" and Coming of our Lord Jesus Christ determine the actual outworking of all that has its beginning at the Cross. At the Cross we have redemption by Blood, the penalty for sin borne by the God-man, the gift of the indwelling Spirit made possible, and the pledge and guarantee of the final overthrow of Satan, his kingdom and all his followers.

But at His Coming we have redemption by power, the destruction of Satan, sin, death, and all opposing foes and forces, the complete triumph of God, truth and righteousness. Upon Christ's Return, bodily and visibly, rest the restoration of Heaven and earth, the "restitution of all things" spoken of by the Prophets, and the filling of the earth with the knowledge of the glory of Jehovah *(Acts 3:19-21; Hab. 2:14)*.

The Cross speaks of the Lamb, the glory speaks of the "Lion of the tribe of Judah", the "King of kings, and Lord of lords" *(John 1:29; I Peter 1:18, 19; Rev. 5:5; I Tim. 6:15, 16; Rev. 19:16)*.

So while we preach the Cross we also preach the Glory. To the one we look back, for the other we look forward *(Titus 2:13)*. His Coming, and its associated glory, is the goal of all our hope, the realization of all our faith, and will be the full fruition of all our earnest groanings, as well as those of the whole creation *(Rom. 8:18-25)*.

For this we LOOK, WAIT and PRAY *(Heb. 9:28; I Thess. 1: 9, 10; Rev. 22:20)*. Amen. Lord Jesus, come quickly.

WHAT IS LOVE?

F. SPENCER JOHNSON, *Evangelist, England.*

Love cannot be pumped up at a moment's notice. Love cannot be forced to bloom like a hot-house plant. How easy it is to love those who love us. How difficult to love those whom we do not like. Animal and fleshly passions are wolves in sheep's clothing. They pretend, like actors on a stage, to be what they are not. They come into the family circle, and bow most graciously to gain the confidence of the most unwary. They say:—"Behold, we are the very essence of love, we bring you exhilaration and enjoyment". Alas! Alas! The stage limelight soon dies away when the sunlight streams through the windows of Truth and Righteousness.

Love must be purified at Calvary. The Cross is the place where the best of our possessions, gifts, and attainments must be tested, sifted, refined, and cleansed from all defilement. Galatians 5:24, means our good qualifications, as well as the doubtful things.

Believers forget this. They imagine that their affections are already pure. This is where many sink down into error, and get side-tracked on to by-paths of counterfeit experiences.

Bring everything to the Cross. Let the Search-light of Calvary show up the hidden corruption of the natural heart. Confess your defilement. Put all on the altar. Then the great love Chapter,—I Corinthians 13—will become a great power in daily life, and our labor will bring joy to Him.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

A Word about Joseph Flacks

In a recent communication by Henry Hellyer to O. R. Palmer, dated June 25th, he says, "Brother Flacks is away on a missionary visit to Lithuania. He will return, God willing, the middle of next week. I am hoping that it will please the Lord to send us forth on an extensive missionary journey to Austria, Hungary, Roumania and other adjoining countries. We are entirely in His hands, for Him to do with us as it seemeth best to Himself. Am hoping I may get to visit our Brother Hill in Roumania". We had hoped to have a report from our Brother Flacks before now, for the magazine, but he has undoubtedly been kept too busy with the Lord's work to write such an account. Let us stand by our brethren with our prayers so that the will of the Lord may be fully wrought out in their lives and many souls may be saved through their ministry.

Clothing Needed

This is the same old story over again, and how we do wish there were no need for its re-statement from time to time. But to read the appeals from the workers out in the field is to be convinced that the need is great and desperate. It will only be a few months hence until the cold and icy wind will blow again, and folks will be looking about for heavier clothing. But what must it mean to be without clothing. Think of it! Shall we not all do our best to collect and gather useable clothing and shoes to send abroad to the destitute and suffering, for whom appeal after appeal is made by the workers. Please, beloved, let this appeal sink into your heart and do what you can in this matter.

Forward all clothing and shoes to

AMERICAN-EUROPEAN FELLOWSHIP
% Society of Friends,
1521 Cherry Street,
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The Magazine

The Lord is greatly blessing the work we are seeking to do in His Name, for which we praise Him with all our heart. We trust every reader of the magazine will fall upon his or her knees and praise the Lord for the advance steps he has permitted us to take. But then also, we beg that prayer and effort be made in order that the work may advance still further and much faster. The needs are great and imperative, and we should earnestly move ahead in the Name of the Lord and by faith in Him. We beg for the earnest prayer co-operation of every reader. Let there be much and earnest prayer before there be even an attempt at doing anything else. But when you have earnestly besought the Lord for His blessing upon all the workers and the work in its entirety, then let me urge you to get busy and help us reach new friends by introducing the magazine. Send for a parcel at once and distribute them among your friends. And if you are a subscriber to the magazine and your subscription has expired, please renew your subscription at once. Remember, beloved, every little bit helps. We heartily thank you one and all for your kind and prayerful co-operation.

The Russian Concordance

Attention has been called in previous issues of the magazine to the Russian Concordance which was finished sometime last fall or winter and is now being mailed out as fast as the funds are available. We would simply call attention to this matter at this time in order that the mind of the reader may be stirred to remembrance. In the communication from Mr. Hellyer, above referred to, in speaking about the scattering of the Scriptures and the Concordance, he says, "I was very much impressed with the importance of pushing the Holy Scriptures and also the Russian Concordance just now, since the Lord has graciously opened much wider doors for their entrance into Soviet Russia." Indeed, the Scriptures and the Concordance should be circulated in large numbers among the Russians and other Slavic peoples. Here is an investment worth while and an opportunity that we can not afford to pass by and miss. Pray that the Lord may open the hearts of some of His stewards, whom He has graciously entrusted with a good share of this world's means, so that they may be led to give liberally and largely for this purpose. Rich and poor can have a share in this blessed work. Please pray about it.

A Good Word from Peter Deyneka

Several times before we have made reference to our Brother Peter Deyneka in the magazine, who is at present laboring among his own people at Grodno, Poland. The editor recently received a letter from him, addressed June 1st, 1926 which is most encouraging. He tells how the Lord helped him to erect a chapel in the place in which to hold meetings. The opening services were held on April the 25th and were largely attended as well as occasions of great blessing. He further states that the Lord sent him a good helper, a Russian Christian lady. They were married on May 23rd, and are now laboring together for the Lord. They are going from village to village preaching the Gospel and are happy in the work. He says the people are hungry for the Word of God but so very poor, temporally. Mr. Deyneka likewise says that he was with Moses Gitlin in the Bible School at Radost, near Warsaw, Poland, and that the Lord is richly blessing the work. He speaks exultingly of the fact that the students speak and study the Word of God in the English language.

Mr. and Mrs. Deyneka are expecting to come to America some time in the fall of this present year. When Mr. Deyneka went out to Poland last year it was with the thought in view of seeing existing conditions for himself and to return to America for deputation work and to seek by God's help to stir up a deeper interest in the evangelization of the people in Central and Eastern Europe among God's people in America. We ask the prayers of our readers for Mr. and Mrs. Deyneka that they may be definitely guided by the Lord and that they may be greatly used of Him. They are trusting the Lord for their support. Any one wishing to give them financial assistance may send the same to the American-European Fellowship, stating that it is to be for Mr. Peter Deyneka.

Books for Sale

The Russia Evangelization Society still has a few copies of Robert Sloan Latimer's interesting book concerning the fifty-year struggle for religious liberty in Russia. The title of the book is "Liberty of Conscience Under Three Tsars." The book pictures a struggle for liberty of conscience, marked by intense devotion and sacrifice, during which men, women and children suffered the keenest persecution, counting not their lives dear unto themselves. It is replete with incidents that awaken the largest sympathy for and admiration of those who sought to be true to conscience. The record is often most tragic, and can but awaken sympathy for the new religious movement now in progress in that land so long barred against the light of the open Bible. The book was formerly sold at $1.50, but will be sold for **fifty cents a copy**, with ten cents postage added. Send your orders to the Russia Evangelization Society, 156 Fifth Avenue, New York City.

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

CHRIST AND HIS PEOPLE ARE ONE

"I am the vine, ye are the branches" *(John 15:5)*.

The figure the Lord Jesus used when He spoke of Himself as the "True Vine" was not complete until He also said concerning His disciples: "Ye are the branches". Indeed, apart from the branches there could be no fruitbearing vine, though there might be the stem of a vine grown out of the earth. The fruit of the vine grows on its branches and the vine and the branches constitute the vine in its full reality. The union between the vine and the branches is very close and vital. The branches are a very vital part of the vine, and so also is the vine a very vital part of the branches. The vine and the branches are so very closely and vitally united and joined that it is impossible to say just where the vine ends and the branches begin. In fact, they are inter-grown; they are essentially one.

As the vine and the branches are one, even so are Christ and His people one. They are in Him as the product of His life, according to the purpose of God in grace, through faith in Jesus Christ. He is in them as their spiritual life and nature, in the Person and presence of the Holy Spirit. He is in them as the productive vine-sap, and they bear fruit for His glory, the fruit of His own Divine nature and life. And this truth is general and universal; all who believe on Christ are a part of Him, they are branches in Him the True Vine and members of His mystical body. In a mystical, but a real, spiritual sense, they are very substance with Him, and partake of His own personal life. It is written:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit" *(I Cor. 12:13)*.

"But he that is joined unto the Lord is one spirit" *(I Cor. 6:17)*.

"For we are members of his body, of his flesh, and of his bones" *(Eph. 5:30)*.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" *(Gal. 2:20)*.

We need to remember, beloved reader, that this intimate and vital union between Christ and His people now exists, by faith in Him. We are the branches of Him who is the Vine. We do not have to make it so; it is so. However, the existence of this blessed union is one thing, while living in the power and conscious enjoyment of it is quite another thing. Hence the Lord Jesus put the emphasis upon abiding. He did not say: Become members of My Body—branches in Me—but, "I am the Vine, ye are the branches". He insists upon the maintenance by the believer of a continuous experience corresponding with the existing condition in which he finds himself. "Abide in Me, and I in you" *(vs. 4)* is His Word to His own. To "abide" means to live in the condition and element in which we are as believers. It means to live in the power and energy of the life we have received, by continued and utter dependence upon the Lord, and by a willing and ready response to the direction and leading of the Holy Spirit, by whose indwelling presence and power the Christ-life is possessed. To live the abiding life means that the life we now live in the flesh we live "by the faith of the Son of God, who loved me, and gave Himself for me" *(Gal. 2:20)*.

GOD-ABSORBED

"And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" *(I Kings 17:1)*.

Elijah furnishes a beautiful lesson on real consecration to God and of vital and living fellowship with Him. The first time he made his appearance in Israel, before Ahab, he declared himself the minister and servant of Jehovah, and had then come to announce the God-pronounced judgment upon an apostate people *(I Kings 17:1)*. He was the earthen vessel of God's choice, through whom God would deliver His messages and demonstrate His power. Helpless, useless and frail he was, just like other men, unless God-sent, God-empowered, God-possessed and God-used.

From the beginning he was cast upon God, to trust Him for his daily needs and constant protection. He was, therefore, constantly God-directed, never choosing for himself where to go, but going where directed of God *(I Kings 17:2-5, 8-10)*. And, to be sure, wherever he was sent there was always a real test of faith on hand. But, he knew God had sent him and so he looked to Him for support. He did not trust in the ravens nor in the famishing widow, but in Jehovah. He was wholly absorbed in God, and with a strong hand and vital faith had laid hold on Him.

Having been cared for and protected by Jehovah for three and a half years *(Luke 4:25; James 5:17)*, under a dire famine and during a raging persecution of the Prophets of Jehovah, which resulted in their slaughter and a most rigid search after his life *(I Kings 18:1-12)*, he was again sent to Ahab to tell him the news that God would send rain on the earth. Without an excuse, as if ignorant of the rage of Jezebel and the search of Ahab for him, he obeyed Jehovah's word, starting out to meet Ahab, assuring Obadiah that he would face Ahab, when the latter was afraid *(I Kings 18:10-16)*. He saw God and so saw no danger. He triumphed over his circumstances, by His living faith. He was all absorbed in Jehovah and His glory.

But, the height of his marvelous faith and the full measure of his God-possession only comes to light on Mount Carmel. For this scene God had been preparing him by his former tests of faith, and Israel also by the three and a half years of drought and famine. These three and a half years were a development of faith, for Elijah, and a chastisement for Israel, for their apostasy, with the intent of bringing them to their senses and back to God. On Mount Carmel, in his repairing the altar of the Lord, building an altar with twelve stones, in the Name of Johovah, and in his calm, earnest and assured prayer, we see how Elijah pressed Jehovah to the fore-front, and himself took the place of a servant. He was, indeed, the earthen vessel, but the power was from God and was manifested through him only as he was God-controlled and God-absorbed. Such men God uses mightily. To be truly consecrated to God, is to be wholly God-absorbed, so that, all self-concern and self-interest are swallowed up by His. It is for Him to have the supreme place in our lives; we being lost in an all-absorbing desire for His glory and His cause. With such the secret of the Lord is, and upon such the power of the Lord rests, because separated unto Him they are "meet for the Master's use" *(II Tim. 2:20, 21)*.

THE LORD JESUS DILIGENT IN SPREADING THE GOSPEL

"Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth" *(Mark 1:38, A. S. V.)*.

The meaning of these words is plain and unmistakable. Our Lord declared that He came to earth to be a preacher. He came to fulfil a threefold office; namely, that of Prophet, Priest and King. He came to fulfil the prophetical office first and in so doing was the "Prophet greater than Moses", who had been long foretold *(Deut. 18:15)*. He left the glory He had with the Father from all eternity and became a man in order to be an evangelist. He came down to earth to proclaim deliverance to the captives, and to herald the presence of the day and dispensation of grace *(Is. 61:1,2; Luke 4:16-18)*. One of the principle things Christ came

(Please turn to page 8.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

A GREAT STIR IN THE CAMP

O. R. PALMER

There is a "sound of a going", and a great stir in the religious camp these days. It affects all denominations. Whichever way one turns, the air seems surcharged with the sound of battle.

Militant Fundamentalists are abroad with their battle axes, and Modernists, who have been sitting in high places and dominating religious affairs, are disturbed thereby. Like Tobiah and Sanballat of old they are grieved that any one should question their position or doctrines, or seek to rebuild the walls of Jerusalem, after they have broken them down. The Conservatists, or middle-of-the-road men, are having a hard time crying "peace" when there "is no peace", and trying to make their old walls stand by "untempered mortar". Men are afraid their denominations will be rent to pieces, and are asking for a restatement of creeds and positions.

The questions involved, however, are much larger than any one, or all of the denominations put together. While "men slept" the "enemy" hath sown tares among the wheat, and this present situation is not so much an attack upon men, upon creeds, upon denominations, as it is an attack upon God Himself, upon His Son, His throne, His integrity and His Word. The **final outcome**, however, is not for a moment in doubt, and present-day conditions were predicted a long time ago *(II Thess. 2:3; Rev. 3:14-22)*.

The Real Battle

While men are concerned in this matter, they are not the principals in the battle. We wrestle against unseen forces of evil *(Eph. 6:12)*. Re-statements of creeds will bring no relief, nor will the changing of a few men on committees. The public schools, the colleges, the secular and religious publications, the ministry at home and abroad, have been leavened with false teaching, and with "another gospel" which is not the Gospel of the grace of God *(Gal. 1:6-9)*. Because of this we are in the midst of a veritable landslide of apostasy. "An enemy hath done this" *(Matt. 13:28)*.

The Church at large has grievously sinned against God in permitting this evil in her midst without challenging it or purging herself of the evil. The result is the low spiritual condition we see all about us, with lukewarmness and inability to reach sinners, or to stem the tide of evil which sweeps over the land.

There is little consciousness of the true condition, little or no conviction of sin, in the Church or outside. There is no humility, repentance and brokenness of heart before God.

There is abounding worldliness, evil speaking, bitterness, hatred, strife, jealousy, and even gross immorality.

There is intense party-spirit, sectarianism, religious machinery, pride of position, and ecclesiastical domination.

There is little or no true discipline nor seeking after a pure church rather than an influential one.

The mixed multitude still seek after the leeks and garlic of Egypt, and a social gospel and religious organizations take the place of the saving and separating power of God.

The Ox and the Ass Plow Together

Although this is contrary to Divine order *(Deut. 22:10)*, there is no godly separation. The deniers of the Deity of the Lord Jesus, the need of His atoning death, the efficacy of His shed Blood for the remission of sins, the rejectors of the inspiration and authority of the Word of God, occupy pulpits, control teaching in seminaries and colleges, publish religious literature and complain about the narrowness, the bigotry or the ignorance of those who dare to protest. There can come no blessing without a separation which goes to the very root of these things. We may not like to be called separationists, but the Holy Spirit has made the issue clear *(II Cor. 6:14-18)*, and is Himself bringing it about. Small groups of people in various places are stepping out of the midst of the apostasy, or being forced out because of their testimony; and this separation is not unto men,—not from one denomination to another,—for which of the denominations is untainted by the modern spirit? It seems to be peculiarly a movement of the Holy Spirit, with little or no human leadership or effort to consolidate it; and because it is spontaneous and of the Spirit, it is not unto men, but unto the Lord Himself, that they may remain true to Him *(Heb. 13:12, 13)* in the midst of the denial of His truth.

A Laodicean Condition

In the Laodicean Church our Lord is seen on the **outside**, like a wayfaring man in the night, knocking for admittance *(Rev. 3:20)*. This shows that He, whose rightful place is **in the midst**, is in the place of **rejection**, and the place for His people is to share His rejection, if they expect to share His coming glory as **throne sitters** *(Rev. 3:21)*. If we rise above any or all party lines and are true to our Lord, it will lead to a place where we may **reign with Him now**, for **our Lord's present position** at the right hand of the Father, gives Him all authority in Heaven and earth, and a position far above all principalities and powers *(Eph. 1:16-21)*. The Church has largely lost its position of identification with the Lord Jesus in death, burial and resurrection-power. She therefore knows little of being raised up and **seated with Christ** in the "heavenlies," where she herself is "far above all" and where Satan and all his hosts of darkness are under her feet, as well as under the feet of our Lord *(Eph. 1:22; Rom. 16:20)*. She labors in the **earthlies**, instead of being empowered in the Heavenlies; she has lost the mighty impulse and power of prayer, and knows little or nothing of binding on earth that it may be bound in Heaven. In its place she has "hewn out broken cisterns which can hold no water". There are few miracles of redeemed lives of transforming power, of answered prayer, but more and more "the form of godliness, denying the power thereof".

The Remedy

The remedy can only be in God. We have departed from Him, and to Him we must return in true humility, confessing and forsaking all known sin. May God grant us a true repentance, which needs not to be repented of, and a new revelation of the Cross of Christ and the Blood of the Cross. Calvary is God's answer and provision for this whole situation. It was there Jesus forever broke the dominion of Satan and brought the Church into a place of blessing and power. We must return and seek to know our identification with His death, which leads to our identification with Him in His resurrection life. There is no victory or overcoming power in any other way. The mercy, the grace, the blessing and the power of God are all manifested through the Cross and our identification with it. Through it God enters **into a Blood Covenant with us.** There is immediate power when we realize and accept this covenant, yield ourselves in obedience to it, and take our place of power in the **Name of Jesus**, over all the power of the enemy. We must press the victory of Calvary against the enemy and against this situation, and the Holy Spirit will begin to work in power and to loosen the grip the enemy has on conditions. He will not give way **till he is compelled to**, and the mighty enduement of the Holy Spirit and the overcoming of the evil one can only be manifested through our identification with our once crucified, now risen, empowered, and soon Coming Lord.

A Revival

God's people must be purged of their sin, their worldliness, their compromises, their ungodly alliances with the unsaved. A mighty awakening by the Holy Spirit will bring conviction of sin, humbling, confession, cleansing. It will do more to show the false foundation of Modernism, to reveal its utter barrenness of

spiritual power, than any arguments or contentions of men. When God's people are in a place of blessing, sinners will be reached. Our part in this is the prayer of faith, that the Lord will visit His people with His salvation, and there is nothing beyond His power, and nothing beyond our asking, which is in accordance with His will. May He give a spirit of faith, a burden of intercession, a vision of His will, which will not give up till He sends the blessing the Church and world needs, and which will be to His own glory, and the preparation for His glorious appearing. In this intercession may we not forget His scattered sheep who need encouragement and help and wisdom as to how they should proceed in this new fellowship to which the Holy Spirit seems to be leading God's people in all denominations.

There are a few vital points upon which all of God's children who love the Lord Jesus Christ in sincerity and truth, should be able to unite in fellowship, prayer and ministry, namely:

The absolute and essential Deity of the Lord Jesus Christ, and His sacrificial and atoning death for our sins,

The forgiveness of sins and redemption from the power of Satan through His shed Blood at Calvary,

The plenary inspiration and authority of the Word of God,

The presence and presidency of the Holy Spirit in the Church,

The oneness of the whole body of Christ,

The desire to be saved from all sin that we may serve the Lord in holiness and righteousness of life.

Copies of this leaflet may be had from The Berachah Church, 2244 N. 29th St., Philadelphia, Pa.

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Avenue Baptist Church, Paterson, N. J.*

STUDY NUMBER 15, CHAPTER 16.

The Vial Judgments

We come in this chapter to study the work of the seven angels who pour out the fullness of the wrath of God upon the earth. The terrible "judgments of God" is a hard doctrine for some people, but we believe it because it is in the Word. We are never told, however, that God delights in judgment *(Is. 28:21)*. But we are often told that He is a God that delighteth in mercy *(Mic. 7:18)*. And that God's judgments are necessary we learn from Isaiah 26:9, "for when Thy judgments are in the earth the inhabitants of the world will learn righteousness".

There is one terrible thing in the Bible connected with the judgments of God that I think no one can explain. That is that the only places in the Bible that speak of God laughing is when He is visiting wrath on the nations *(Ps. 2:4; 37:13; 59:8; Prov. 1:26)*.

Humanity Hardened

One striking thing in the 16th chapter of Revelation is the hardened condition of the race evidenced when God pours out His wrath. In verses 9, 11, and 21 we read that men blaspheme God. It would almost seem that the common language of that day is blasphemy. Is it much less in our own day? Where can we go these days and not have our ears tingle by hearing that precious Name blasphemed? But in that awful day when the world is worshipping a blasphemer, it will become universal *(13:5-8)*.

Some may perhaps wonder how the world could ever become so bad, but you remember the Lord said that His people were the salt of the earth. Now salt is a preservative to prevent corruption. When the Lord shall take His own out of the world at His appearing, the world will immediately go utterly bad.

Three Vials

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man;* and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments" *(Rev. 16:1-7)*.

The first Vial is poured out on those who received the mark of the Beast. They are tortured physically, and this plague must be almost universal, for if men do not receive the mark they are killed, or at least they must worship the image *(13:15)*.

The second and third Vials turn the waters of the world into blood and men have nothing else to drink. This is terrible and I do not see why we may not interpret it literally. The reason for this plague is given in verse 6. They have shed blood and now they must drink blood. What terrible blood-shedding the world has seen. Who will count the martyrs of Jesus? Is God unmindful? Does He not care? Has He forgotten? No, beloved. He knows each one that has died since Abel who was killed by his wicked brother because he offered a lamb for his cleansing and was accepted. And from that day this earth has been soaked with the blood of martyrs, and God is not unmindful and has not forgotten. The harvest is nearly ripe and the day of God's reckoning is surely coming. And the judgment will be according to the sin. This is the meaning of verse 6; and the angel of the waters ascribes righteousness to God; and a voice out of the altar said, "Even so, Lord God Almighty, true and righteous are Thy judgments".

Fourth and Fifth Vials

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" *(Rev. 16:8-11)*.

The fourth Vial judgment causes the increase of the sun's heat until men cannot bear the suffering. This undoubtedly is literal and in itself would be terrible even if unaccompanied by the other plagues. The effect is to make men blaspheme God. The teaching of purgatory, that men are purified by suffering, is a fiction of the devil. Suffering draws a Christian nearer to the Lord, "but the sorrow of the world worketh death" *(II Cor. 7:10)*.

The fifth Vial judgment was "darkness" on all the Kingdom of the Antichrist. This would not seem to us a severe punishment if the statement was not added "and they gnawed their tongues for pain". Whence is this darkness that causes such pain? In the plagues of Moses in Exodus 10, there is a darkness that could be "felt", and I think we might conclude from a careful reading that it was a darkness that could not be illumined. "They saw not one another for three days". Here in Revelation 16 we have a darkness that made men gnaw their tongues for pain. What will eternal darkness be? I have known men to say that if they do go to hell they will not be alone. If hell is the "blackness of darkness forever" *(Jude 1:3)* then men will never see each other there. Eternally alone in eternal darkness; what will it be? I beseech the reader who scans these lines to immediately accept Christ as Saviour that he may be saved through His Blood from the wrath of God for ever.

Sixth Vial

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon" *(Rev. 16:12-16)*.

The pouring out of this Vial was upon the Euphrates river and the waters were dried up, "that the way of the kings of the east (sunrising) might be prepared". Then immediately we have a statement in verses 13-16 of the Battle of Armageddon. I do not see why this may not be the literal Euphrates River. That river has always been the natural division between the east and the west, or in our day, between the near east and the far west. The Battle of Armageddon must gather the kings of all the earth *(vs. 14)*, and the drying up of the Euphrates removes the barrier and permits the vast armies of India, China and Japan to march against Jerusalem *(Zech. 14:1-3)*. For some time this river has been in-

terpreted symbolically and has been taken to mean Turkey, and men watched with interest the gradual diminishing of that Empire. But now Turkey has suddenly leaped back into power, and all those teachings are upset. Any interpretation that puts the fulfillment of these prophecies in the present age must end in confusion.

Parenthetical

Verse 15 of this chapter is parenthetical. As the end of the tribulation period draws near, and the time approaches for the Lord to appear in power, it is timely to call to the Lord's own to be ready for Him. He is to "come as a thief". I want to say just here in passing that the Lord's appearing to take His Church is never presented coming "as a thief". The coming of a thief is entirely unexpected, but we are to be expecting Him at any moment. Will the reader please turn to I Thessalonians 5:1-5. "But ye brethren are not in darkness, that that day should overtake you as a thief". The proper attitude of the Lord's people now, is given in I Thessalonians 1:9, 10, where we are told to "wait for His Son from Heaven"; and in Titus 2:13, we are told to "look" for the Saviour. "Waiting" and "looking" we can scarcely be surprised as by a thief. And yet how few seem to have taken this attitude of constant expectation of the Lord from Heaven.

The Earth Trembled

"And the seventh angel poured out his vial upon the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great" *(Rev. 16: 17-21)*.

With the pouring out of the seventh Vial the fullness of the wrath of God is completed, and a voice from the throne says "It is done". This is equivalent to the word of Christ on the Cross, "It is finished". If the work of judgment is as complete as the work of salvation on the Cross, it is complete indeed. The whole earth is shaken. The cities of all the nations fall and lie in ruins under this full judgment of God. This world crucified the Son of God and has never been sorry. They have gone on and have builded and planted as though nothing awful had happened. But God remembers and when He arises and is angry, the whole earth will tremble and the cities of the nations will crumble under the mightiest earthquake in history. The Word of the Lord has prophesied this but we have not believed it *(Heb. 12:26)*. Babylon is the chief sufferer, for Babylon at that time will have been rebuilt and will be the center of the world's commerce and of the world's sin.

Accompanying this will be a plague of hail such as never was before *(vs. 21)*. This is so terrible that men in their agony blaspheme God again. The main sin of that day seems to be blasphemy, and the punishment for that sin was stoning *(Lev. 24:16)*. We are expressly told that this punishment was for blaspheming the "Name" of God, and in Revelation 16:9, these men blasphemed His "Name". Is it not in keeping, then, that God's final judgment should be stoning. Such are the judgments of God.

FROM THE FOGS OF MODERNISM TO THE SUNLIGHT OF CALVARY

A thrilling story of the conversion of a Society Entertainer, and Comedian.

By F. Spencer Johnson, *Director of The Life and Liberty Truth Campaign and European Fellowship, London.*

(Continued from last issue.)

One of the first things I did in my native town, was to go to the old Y. M. C. A. to have a chat with the Secretary, who was very glad to see me. He reminded me of my early days spent in that same Association. I had caused much trouble and had given him many an aching heart, bringing about many a sleepless night for him. Now we shook hands, and his words to me were words of encouragement, hope and sound advice. It seemed as though I were back again in the atmosphere of Baltimore. It was like a taste of that "new wine" of God's love which had been given me to drink when first I made my decision for the Lord,—the "wine that maketh glad the heart of man." We had prayer together, and he said to me: "You are just the man we want. Come to our Sunday-morning Bible Class." So I went. It meant getting up very early, and walking two miles, but I enjoyed it. Here I met young business men who had known me in my school days. Here I heard testimonies such as strengthened my faith and put me on my feet again. I could read Finney, Moody, Spurgeon and good books of other writers without being ridiculed or criticised. I shall never forget the first time they asked me to testify. I trembled like a leaf, but by and by the Lord gave me strength and courage, and I was able to witness in the open-air in the market place.

Helped by a Young Man

At the close of one of the Sunday-morning Bible Studies, a young man who had listened to some remarks I had made, asked me to meet him privately. We went into an upper room and he said very kindly, "I want to help you, and feel sure you will not misunderstand what I have to say." I told him I was praying for a teachable spirit. He then proceeded to ask, "What do you know about the Holy Spirit?" For a moment I was silent. He began to quote passages of Scripture referring to the work of the Spirit of God. I was compelled to admit that I was somewhat like those of old, who said they "had not so much as heard whether there be any Holy Spirit." Like a good elder brother, he took me in hand, and we had much fellowship over the Word of God. It meant a great deal to me in those days.

Would it not be better to-day, if Christian workers took more of a brotherly interest in the spiritual needs of those young in the faith? I shall always feel indebted to my friend for the gracious manner in which he helped me.

We started an Evangelistic Crusade, and in our spare time we went to preach the Gospel in the villages. One of our leaders who did splendid work was the late W. Penn Lewis, the husband of Mrs. Penn Lewis, the well-known devotional author and convention-speaker of London. They were then living in Leicester, where all kinds of aggressive Christian work was undertaken by the young men of the Y. M. C. A.

The Eldest Brother in the Family Led to Christ

A dark cloud gathered over our family. My elder brother, who was a young man with executive ability and inventive genius, was stricken with a serious illness. He refused to have anyone "talk religion" to him until the medical men said "there was little or no hope for his recovery." Prayer was offered on his behalf. The Holy Spirit began to work upon his conscience. Here was a proud professor of religion who thought it would be a disgrace to have one member of the family in the ministry. Now, he calls his mother to his bedside. They are alone. He tells her the secrets of his life, and confesses that after all he is not ready to meet God. He admits having lived to make money, aspiring to be a success in the eyes of man.

With open Bible in hand my mother led her first-born to the foot of the Cross.

No one but God knows the details of that sacred interview.

That same evening my brother called me to his bedside. His attitude to Divine things was now entirely changed. "I want you to sing to me," he said faintly. "Get your auto-harp and sing, 'I have read of a Beautiful City.'" As I did so, we both wept. Never was it more difficult for me to sing, so overcome was I with emotion. Underneath it all, however, was "The joy of the Lord" which no words can define nor adequately explain.

In his last hours he whispered to mother, "Oh, if I could only live my life over again * * I would live it for Christ,—not merely for money and popularity. But it is too late. God bless you all. Thank Him I am ready now." He passed peacefully away.

Taking a Difficult Position

After twelve months in my father's factory, I was offered the position of chief drummer. This I had first refused because the

one who had occupied that position was a man who had secured his business by means of treating with liquor and other things. He had thus built up a considerable trade for himself, but most of his customers would, I thought, expect a continuation of this bribery. However, I made it a matter of prayer, and remembering that "All things are possible with God", I accepted the position with the determination that everywhere I went I would not refuse an opportunity to preach the Gospel in my spare time, and thus spread the Glad Tidings wherever an opportunity presented itself.

I went to the large cities in Ireland, then crossed the Channel, transacted business in Wales, thence to London, calling at the large business houses in that great city. The difficulties were tremendous, and one had many trials in this responsible position, but the Lord who is "mightier than the mighty waves of the sea" was very gracious to me. At the end of my first season, my father expressed his delight at the business that had been done, and declared it had all turned out as he had anticipated.

There is no doubt but that a commercial traveler has to face great temptations. He must be very firm and resolute. His answer must be "Yea! Yea!" and "Nay! Nay!" when he has to make a decision which affects his principles as a Christian man. Though he may appear to lose his business in one place, the Lord will graciously recompense him in another. One of the verses that helped me when placed in very difficult circumstances was: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you".

A Spiritual Feast in Store for Me

One day I overheard several of the young men, belonging to our Mission Band, discussing plans for attending the Keswick Convention for the deepening of the spiritual life. I had heard and read much about this Convention, where Christian people gather annually from all parts of the world. I had a deep desire to go, but at this time it seemed impossible for me.

"Why not arrange a business trip to Cumberland?" said one enthusiastic young worker of the group.

I looked at him in amazement.

"Pray about it," he added, "and see what the Lord will do for you."

A very brilliant idea, I thought. It certainly required much prayer on my part, as there were many difficulties to be met and overcome.

Next time I met the young man, they saw a smile on my face.

"You are going to Keswick!" one cried out.

"How do you know?" I asked.

"We've all been praying about it and have the assurance you will join us."

And so it all came to pass. Who can describe my first visit to Keswick? It was difficult to realize I was actually there. I awoke one morning, and found myself gazing with wonder and joy at the lovely lake scenery. What fingers but God's could fashion such exquisite beauty? What brush but that of the Almighty could paint such a golden sunrise?

I transacted my business day by day with all possible speed. Thus I was privileged to hear some of those mighty men of God, many of whom are now in the "presence of the King."

First impressions are always inspiring, when the heart is stirred. I remember that stalwart of Bible expositors, Prebendary Webb Peploe. What a marvelous voice he had! He could be heard clearly and distinctly some distance away from the tent. People used to say, "He simply knows the whole Bible by heart." Anyway, he created that impression.

What shall I say of the Rev. Evan H. Hopkins and his unfolding of St. Paul's Epistles? So new to my young faith; so stimulating to my hungry, hungry soul, was the "meat" of the Word! How I needed all these truths in my commercial battles, God only knew!

Then came Dr. A. T. Pierson. He was my champion. I looked upon him as a giant to knock down the pigmys of modern flippant skepticism.

Space forbids mentioning others, but we truly sat in the presence of the Holy Spirit in those great, inspiring gatherings, and our hearts were searched to the depths.

How many Keswick Conventions I have attended from those days to the present time I cannot say, but those early impressions will ever abide with me. The awe-inspiring effect of the mountains, especially late at night, and having one's mind full of precious thoughts, made the presence of God very real. My heart was so full of joy and thankfulness to God that I felt I must write to my friends in London and elsewhere and tell them the good news. I was sure that some of the proud, advanced thinkers (so-called) would criticise me for attending the Convention, but I was certain it was my duty to tell what the Lord had done for me. Truth must stand before friendship. It had the desired effect, and simply cut me off completely from the proud "down-graders."

A Great Burden Comes on My Spirit

One deep impression made on my mind during my first visit to the Keswick Convention was the great missionary gathering, and yet I was perplexed. Why should so much enthusiasm be thrown into the Foreign Field, and little or none (as I imagined) for the Homeland? I was thinking, of course, of the hard battles young men and women have to fight in the great houses of business where temptations have to be faced, of which few Christian people have any conception. I had heard some volunteering for foreign service who could not stand up against the hell of satanic bombardment in commercial life. I felt like shouting from the house-tops, "Why not do something more for the young people who are standing fearlessly for Christ in our own land?"

I knew that our Y. M. C. A. with its Evangelistic Mission Band was quite exceptional, and that in some places there was spiritual dearth and apathy.

Following the Keswick missionary gathering, I was asked by a missionary in what Field I was interested. I replied, "The greatest Field in the world,—the commercial world." He seemed amazed at my reply. "I mean the Foreign Field," he added, but I replied, "I know what you mean, and I want you to know what I mean." This led up to a long discussion. Finally, he said, "Since you are so deeply concerned about training and equipping young men for the home service, why not start some definite scheme?" I said, "I do not wish to multiply institutions." Nevertheless I did say before we parted, "If ever I get hold of sufficient money, **I will demonstrate** what I believe can be done, then perhaps others will be fired with a passion for such needy work.

At the close of the Convention, there were many Praise Meetings among the various "House Parties." The spirit of fellowship and comradeship convinced me that my "progressive evolution" friends were strangers to the joy and blessedness of such fellowship. I now began to pity them.

It was not easy to say, "Good-by" to old and newly-made friends, but it had to be done, and business called me away farther North, compelling me to leave early one morning on a local train. I found myself traveling in a small compartment alone. This afforded time for quiet meditation and reflection. In my notebook I found many precious gems of spiritual uplift. One speaker had particularly emphasized the necessity of getting alone with God. "This was essential," he said, "to men who had to solve intricate commercial problems." "In quietness and confidence will be your strength."

Another speaker had given us a powerful message on the subject "The God that answers by fire" *(I Kings 18:24)*.

Another notation I had made: "The rubbish will be burned up," and so forth. I was too young in the faith to grasp fully all that it meant to be put into "a burning fiery furnace" of trial and testing. One illustration given from Daniel the third chapter greatly helped me, specially verse 27, where the young men came out of the fire "without a hair of their head singed." "Now I know (I said in my heart) that my God is able to keep me true when doing business with men who are liars, blasphemers, and cheats. Some of them were religious (on Sundays,) and were on boards and committees in Church work, yet "behind the scenes" their motto was: "All's fair in business. Beat your neighbor, don't let him beat you." Generally the word "beat" could be spelled "ch" instead of "b".

I refused to compromise for financial gain, and I could con-

tinually say, "Daniel's God is my God, and Elijah's God is my God." "The God that answers by fire * * for He is a consuming fire".

Forty minutes flew by, and the train stopped at a junction where I had to change to the Main Line Express. Those forty minutes alone with the Master were a solemn preparation for future days. The fire was to come right across my path of life. Yes, it did come, not only in a figurative sense, but in a fearful, dread reality,—even in a calamity.

(To be continued.)

THE ALL-SUFFICIENT GOD

W. M. ROBERTSON

Abram was ninety-nine years old when the Lord appeared unto him. Old age disqualifies us for many things, but not for fellowship with God. Let this be some encouragement to those of us who are up in years.

I. The Revelation

"I am the Almighty God" *(Gen. 17:1)*, i. e., EL-SHADDAI, "I am God all-sufficient". From "El," strong one; and "Shaddai," breasted. Strength-giver and Satisfier. There is just a hint here that Abram's faith in the fufillment of the promise was failing somewhat. This fresh revelation of the all-sufficiency of God was calculated to reinvigorate it. It brightens faith and trims afresh the flickering lamp of hope. To weary toilers it is a blessed inspiration—"I am".

II. The Exhortation

"Walk before Me, and be thou perfect" *(vs. 1)*. It is just possible that Abram had been walking too much before Sarah. Guided by her counsel he had already turned aside from faith in God *(chap. 16:1-4)*. The exhortation now given was one that affected.

1. HIS CONDUCT. **"Walk before Me"**. In all things he was to act as one who lived in the immediate presence of God. It was a call not to a life of **fear**, but of **fellowship**. It was to be a holy, joyful, Divinely satisfied walk.

2. HIS CHARACTER. **"Be thou perfect"** *(vs. 1)*. Sincere, whole-hearted. No suggestion of sinlessness. Do not be double-hearted. A divided heart means a defeated life. Half-heartedness is a sure precursor of failure. Our great need is Christian enthusiasts. So many take things easily, so few are really in earnest. Better far a whole-hearted devotion to Christ that may make mistakes than a cool, calculating, icily-perfect regularity that has no vitality nor quickening impulse. Believe in God, and "go ye".

III. The Humiliation

"And Abram fell on his face" *(vs. 3)*. The best answer to God's high calling is a humble and broken spirit. "The Lord resisteth the proud, but giveth grace to the humble" *(James 4:6)*. A vainglorious spirit is utterly out of place. He "bowed his face". Such an attitude becomes us who are but children of the dust, when the Most High speaks unto us. We reverence an earthly monarch, shall we not therefore be in lowliness of mind before the Lord of lords? A deep, conscious sense of our own ignorance and weakness brings us into the right attitude to be taught of God.

Lower and lower, O Lord, at Thy Cross
All the world's pleasure counting but dross;
Down at Thy feet, blessed Saviour, we fall
Lower and lower—Christ all in all.

IV. The Transformation

"Neither shalt thy name any more be called Abram, but thy name shall be called Abraham" *(vs. 5)*. Abram, **exalted**, is changed to Abraham, **fruitful**. He has bowed with his whole heart to the will and worship of God, and his character is transformed. To be exalted or conspicuous is not just the same as being fruitful. We have to avoid the popular taste for display and cultivate fruitfulness by walking humbly with God.

The folly of longing for a prominent place is seen in a suggested conversation a little watch, dissatisfied with its humble sphere, had with "Big Ben." "I wish I could be up there," said the little watch, "then everybody could see me." "You shall have your opportunity," said "Big Ben," as he stepped down. Then the little watch was drawn up the side of the great clock tower at Westminster. But when it had taken the place of its big relative no one could see it. Its elevation had become its annihilation.

Jacob only prevailed when he had **yielded** to the Heavenly Wrestler. Have we taken our true place? Only as we yield ourselves unto Him are we transformed into His holy image.

I live, not I, thro' Him alone
By whom the mighty work is done.
Dead to myself—alive to Him,
I count all loss His rest to gain.

—*Hope and Cheer.*

THE LORD JESUS DILIGENT IN SPREADING THE GOSPEL

(Continued from page 3.)

to do before His time had come to die on the Cross was to go up and down the earth and publish the glad tidings of the Kingdom, and by miracles and wonders and signs demonstrate His Divine Sonship, Messiahship and Kingship.

The Lord Jesus Was Always "about His Father's Business" *(Luke 2:49)*. He labored on in spite of friend or foe. He was unmoved by opposition, undaunted by persecution, and not discouraged because His message often fell upon deaf ears. He was fearless, courageous, earnest and intense. His ministry was but a brief one in point of duration, but it was a busy one. He was after souls and hence earnest in the spread of the Gospel. The power of God in salvation, healing and delivering sin-burdened, sin-bound and sin-sick souls was demonstrated through the Word of the Lord. The salvation and deliverance of souls depended upon the proclamation of the Gospel. His heart was in His work; He knew His mission and recognized His responsibility. He was intensely consecrated and devoted to His mission and His work and therefore faithfully spread the glad tidings from city to city and from place to place.

Our Lord Is the One Great Example for His People. They should be possessed by the same spirit and manifest the same diligence and faithfulness. The Lord entrusted the Church with a great and a glorious mission, that of preaching the Gospel unto every creature and bearing witness to Himself unto the ends of the earth *(Mark 16:15; Luke 24:46-48; Acts 1:8)*. To do this the Church is commanded. The command is Divine and imperative. God's people are under solemn obligation to make Christ known in all the world and among all nations. The salvation of sin-blinded, sin-burdened and sin-bound souls depends upon the proclamation of the Gospel. It is written:

"It was God's good pleasure through the foolishness of the preaching to save them that believe" *(I Cor. 1:21, A. S. V.)*.

The power of God is made manifest, it is demonstrated through the Gospel, in all them that believe *(Rom. 1:16)*. But the lost in sin can not believe unless they hear the Gospel, and God's people are responsible to bring it to them. The Gospel is committed to their trust, and what a sacred trust it is! **Responsibility** is written broadly, clearly and unmistakably across our whole lives as God's people. Let us awake to a sense of it. Souls are perishing, and time is flying.

What the Church needs to-day, more than anything else is, a new, clearer and larger vision of her mission and her sacred trust and then, a real consecration to God to fulfil her mission and to carry out her trust. Selfishness is the dry rot of many lives. And what a horrible and contemptible thing it is! Self-conceit, pride, self-complacency and spiritual indifference are at the root of our destructive criticism, materialism and worldliness. Because of these the Church has lost her spiritual power, vision and influence. The moment a church begins to recognize and realize her obligation to carry the Gospel of Christ to the unevangelized heathen, and in the Name of the Lord and in dependence upon Him sets out to forward a definite missionary program, she will realize God's blessing in a marked way. Evangelism is the heart and soul of evangelicalism.

A church that ceases to be evangelistic, from that time forth

ceases to be truly evangelical. A church that ceases to be evangelistic, from that time forth becomes selfish and worldly, and a worldly church is a stagnant pool that breeds all sorts of sickness, disease and insects. Yes, we insistently say that the reason for a great percentage of our "modernism," is the fact that the Church lost the missionary vision and passion, and got the vision of worldly greatness and earthly power. Brethren, we must spread the Gospel near and far. Christ gave us command to do so, and He also left us a good example.

THE JEALOUS LOVE OF THE GARDNER

HOMERA HODGSON

Every day for some years the writer passed a certain vineyard, from which flowed many precious messages, but perhaps sweetest of all to a lonely soul was the simple and rather severe notice:

"Trespassers Will Be Prosecuted."

It was a strange kind of a comforter and few people would guess that it had such a ministry. But it spoke volumes to the listening ear. The gardener wanted the vineyard all for himself. That was the main point.

There are some lives which seem peculiarly set aside from the world. Perhaps they lack the power to make friends. Or it may be they are so isolated that there are not friends to make! And in still other lives it seems as if there was an invisible wall that keeps them alone in the midst of companions.

Let all such learn from the notice on the vineyard. If it were translated into Biblical terms it would read:

"Know that the Lord hath set apart him that
is Godly
for Himself" *(Ps. 4:3)*.

Yes, it is for Himself that He is keeping you, dear lonely soul. "The husbandman that laboureth must be first partaker of the fruits" *(II Tim. 2:6)*. He created you originally that you might be His friend, His beloved one, and He loves you enough to be jealous of you! It is a wonderful joy when a lonely soul realizes the strong jealous love of God that keeps them from wasting their affection on "trespassers." And it is the key to a very great deal of the experiences which He sends to His children.

"In that day sing ye unto her,
A vineyard of red wine.
I the Lord do keep it; I will
water it every moment;
Lest any hurt it, I will keep it
night and day".

FOURTEEN PASTORS

A few days ago fourteen pastors representing (supposedly) some of the most soundly evangelical churches of a certain great city were together. They were asked how many of them (or their churches) were conducting open-air services during the summer, **and only two hands went up!** And yet all were professed followers of the great open-air Preacher of Galilee! **Two** following His example—**twelve** apparently indifferent! Most of them preach to a mere handful of people on the inside, while on the outside the surging throngs pass ceaselessly by, apparently unmindful of any obligation to God or of their own spiritual welfare. And who cares very much?

Would Jesus care? Would He wait complacently inside some little church and expect the people to come in? If God had waited until the world asked for Christ, would He not be waiting still? If Jesus had waited until the multitudes came to Him, would they ever have come? **He went to them!**

The open-air season is not yet over. Many weeks remain. What an opportunity for every evangelical church in America to fill these remaining weeks with such a campaign of thoroughly sound open-air evangelism—lifting up Christ as the "Lamb of God that taketh away the sin of the world"—as would draw thousands upon thousands to receive Him as Saviour and Lord!

The fields are ripe everywhere. The hour is at hand for a mighty movement of the Spirit of God. If God's people—whether pastors or laymen—do not act, the hour of gracious visitation may pass forever, and multitudes be lost. There are those who are doing their utmost in their respective communities and cities. Are **you** doing **your** utmost in **your** community or city? For **soon** "the night cometh when **no** man can work".

Pray for the speedy evangelization of every community in America, and for world-wide evangelization! Pray that you yourself may be revived; also

Pray for Church-wide Revival!

A PRAYER

The Work of the Holy Spirit

Thank God for all prayer constantly going up for the outpouring of the Holy Spirit. Is there not a danger in expecting a thunder-storm to break forth, when God may be waiting to search our hearts through the stillness and gentleness of the deeper work of the Spirit?

The following verses, composed by Mrs. M. Spencer-Johnson, have been much used of God in British Conferences.

They may be sung to "St. Bees." 7.7.7.7.

Gentle Spirit, show to me
All that Thou wouldst have me be;
Touch mine eyes and warm my heart,
All God's Will to me impart.

Gentle Spirit, Heavenly Dew,
Fill my heart, and then endue
With Thy pow'r to daily live,
That I may Thy Sunshine give.

Gentle Spirit, O reveal
"Christ in me", and make Him real:
Let me always willing be
To do all that pleases Thee.

Gentle Spirit, make me pure;
Let me daily love Thee more;
Make me "quick of scent" for Thee;
Let naught come 'twixt Christ and me.

Gentle Spirit, let my life
Be victorious in the strife;
In the battle 'gainst the foe
Let me Thy deliverance know.

Gentle Spirit, speak to me,
Let me ever restful be;
Teach me more of Calvary's Love
Ere Thou callest me above.

International Copyright. —*M. S. J.*

CHRIST THE "POWER" AND "WISDOM OF GOD"

BY CHAS. F. REITZEL, *Altoona, Pa.*

In First Corinthians 1:24 Christ is called both the **"Power** of God and the **Wisdom** of God". Now what do these terms mean? In short, and we say it reverently, Christ is the brawn and the brain of the Godhead. As the **"Power** of God", He is the brawn or Omnipotence of the Godhead; and as the **"Wisdom** of God", He is the brain or the Omniscience of the Godhead. As the **"Wisdom** of God" He knows and understands how to do things, and as the **"Power** of God" He is able to execute or put across that which He knows. Now if Christ is all this (and He is) see, then, what we would have left if we were to tear Christ, the Second Person of the Holy Trinity, from the Godhead.

And in order to get a clear conception of the force of this thought, let us ask what would be left of a man if we were to take from him his brains and muscles. He would be nothing more than a mere mass of human flesh. As to power to do, he would be helpless. And as to ability to think, he would be a blank. Now this is a picture of the God of the Unitarian. What an emasculated deity! And for such a God the Christian could have no reverence, and to a being so destitute of attributes he could pay no homage. The God of Heaven would be no more than the deities of the pagans.

Missionary Department

GENTILE SECTION

THE WORK OF M. EV. KAZANDJIEVA

Rev. P. L. Mishkoff,
Philippople, Bulgaria.

DEAR PASTOR MISHKOFF:

It seems to me that one of the most important departments of our Christian work in the world is neglected. Often I have thought of the words of our dear Saviour Jesus Christ:

"I was in prison and ye visited Me not".

During the war and afterward I used to go very often to the hospitals. I have visited the poor, the old and unfortunate people, but never before had I visited the prisoners. Thus I felt that this part of the field was perhaps neglected. Then I began to pray that God might open the heavy prison doors, so that I might go there and tell the poor men and women that God is a merciful Father and has prepared a great and glorious salvation through Jesus Christ,

MRS. M. KAZANDJIEFF, VOLUNTEER PRISON WORKER IN BULGARIA

His beloved Son; that He saved me, a poor sinner, and wants me to tell them that they can be saved also.

God arranged it so that I got permission from the Government to visit all prisons in Bulgaria, and it is now nearly five years since I began doing this work. When I was younger I had a class in the Sunday School, but now I have such a class among the women in the prison. Many of them, with tears in their eyes, are asking, will Jesus forgive them, such great sinners as they feel that they are? In the beginning of my work neither the women nor the men were interested in the Holy Bible, but year after year the interest in reading the Bible has grown, so that I have given hundreds of Bibles and thousands of Gospels and tracts which some good people have been sending to me. I am trying to aid these prisoners in every way, spiritually and materially.

As a result of the last terrible war, and of the difficult circumstances in the following years, our prisons are full as never before, especially during the past year. My work has been increasing. I have received many letters from prisoners, and they are still coming in, asking me to go and help them. O! the need in our prisons is so very great!

Some brothers and sisters in Christ in this and other towns invited me to speak publicly on religious subjects. This has given me favorable opportunity to visit the prisons in other cities and towns and to speak there also. God has blessed this work done in the Name of Jesus. Some of my letters are from prisoners of whom I have no recollection, but it is certain that they were stirred and shaken by the power of the Holy Spirit. Some of these letters you have seen, my brother.

I can tell you of prisoners who, having repented, are now free. Some of them are converted, believing in Christ and living according to His words. Last year one of these prisoners was converted, and he has been baptized and become a member of the church at Lom, married to a fine girl, also a member of that church. All the brothers and sisters there are glad as they look at his Christian life.

But, dear brother, it is not possible for me alone to go on with this work. I desire to work, but as you know, the circumstances are very difficult. Everything is very expensive. I am not able to answer all invitations because I have no means to pay my traveling expenses. I cannot visit the families of the prisoners to look after their children or old and sick parents without helping them a little and showing the love of our dear Saviour in a practical way.

In this hard time almost every day some one comes to our home for help, and my heart sinks when I am not able to aid them who must be helped. If you please, do what you are able to assist this work. I pray that your Mission and your friends may be interested and be so kind as to give me some help toward this work which has already been blessed of God.

I am enclosing copies of some letters I have received. May God bless us all and open our hearts to do whatever we can for the glory of His holy Name.

Respectfully yours in Jesus Christ.
M. Ev. KAZANDJIEVA.

HONORABLE MRS. KAZANDJIEVA:

When you visited the jail in Sliven and when you spoke to us, prisoners, always I have listened to your kind words and good advice. I will never forget them. Very, very often I think of your advice. Nearly every one of us desires to hear you again. Please come and help us in growing in a life as Jesus Christ commands us to live. Please answer my letter.

MATTHEW NEDELCHEFF.
In jail at Sliven.
Philippople.

HONORABLE MRS. KAZANDJIEVA:

Your presence in the jail is like balsam for the suffering souls of the prisoners. This is the feeling of most of the prisoners who believe in Christ. They are longing for the spiritual food that brings peace to the soul. What a beneficent and kind work you are doing, to visit the jails and with a smile on your face speak of the love and grace of Christ Jesus to those corrupted men. You must continue and enlarge this work; it is very necessary. We all feel that. There are good results coming from your work, because now we study Christ's teaching and glorify His love. Once when you were in our jail I begged for a Bible and for some other spiritual books, but the last time you came there you did not bring them. Please send me a Bible, or when you come, bring me one, and I will be very glad. I am from Dobritch (Dobrudja). My name is

DITIMER V. DIMITROFF.
Roschook.

HONORABLE MRS. KAZANDJIEVA:

The sermon which you gave us a few days ago was the first life-giving and hope-giving ray for me. Never before did I feel such hope and grace for my poor soul as in that moment when you, with strong words and tender feelings, through the Holy Spirit's aid, cast out of my heart the darkness of sin and all my trouble and inspired in me the dignified and the Divine. I thank you very heartily for all these good words. How sorry I am for my youth, that I spent it so uselessly, and that I gave place to the evil which is in my life. All my dreams, all my ideals, were lost and the demon was destroying my life. Now, my dear sister, I am here in the jail. I killed a man! I took the life of a man whom the dear Jesus

said to love. Many years have passed, long years of punishment and trouble, many years of spiritual darkness. It was necessary, dear sister, for you to come and open my eyes and show me the Way of Salvation. I thank you with all my heart for the blessings which you have brought to us. Please never forget all the prisoners who expect to see you and to hear the words of life.

With respect, MILKO BORISOFF.

A LETTER TO MY HUSBAND

DEAR BROTHER KAZANDJIEFF:

You gave the right to me to call you brother and sister, although I am a prisoner. I do not know whom I must thank for this joy that I feel in my heart,—you, from whom I received such a nice spiritual letter, or Sister Kazandieva, your wife. O! I must be thankful to God first, who gave me soul and body, and then to you for the truth, because you taught me to believe, to pray and to repent of my sins. To feel so, Sister Kazandjieva helped me with her earnest prayers for us in the Name of Christ and with her warm words to us here in the jail. Then I truly saw my crime, and I felt that worthily I am punished from God. Now I am left alone; all my relatives have forgotten me, but now I have found good Christian people who do not neglect me, and they show me a merciful God who hears my prayers. Now I can always go to Him and pray and weep in all the hard moments of my life. The books that you sent me I read with interest. I read the Gospel and all the tracts and that one also that you wrote. It gave me faith and hope in God and in His Son Jesus Christ. It is true that you gave me a new start in my life. Now I clearly understand how dark my life has been and how great my sin. I had forgotten God and Christ. Now as I am reading it seems to me that I am new born in this world, because I did not know these things before and did not understand the way of salvation. Now you are my mother, who has taught me to pray to God and to seek forgiveness for my sins. After I have read the tracts I give them to my brothers here in the prison and they read them. I would be very, very glad if I could have a Bible, if it is possible for you to send me one.

MILKO BORISOFF.

A LETTER FROM MISS BOUGHER

Philippople, Bulgaria, 24, Antim 1 st.
July 1, 1926.

Miss Ethel V. Bougher,
704 Schaff Building,
Philadelphia, Pa.

MY DEAR CHRISTIAN FRIEND:

This is to acknowledge the receipt of your letter of June 11th, enclosing a check for $355.00. Most hearty thanks!

Never was the work of our Mission held in such high esteem as it is now. All are agreed that our missionaries are out to bless and save. In many places it is evident also that the people have a desire to lend every assistance. There has been a wave of blessing,—definite conversions and quickening of the spiritual life of God's own people.

Is there any joy like the joy of seeing men and women turn from darkness to Light, becoming in very truth members of the family of God? And then to see them coming through the fire of persecution, purified, strong to endure, keen to win others, indeed is joy most pure, most wonderful! Pray for us!

Yours in His blessed service and love,
(Signed) PAUL L. MISHKOFF.

P. S. Second-hand magazines and books will be gratefully received. P. L. M.

LET US SPEND A YEAR IN PRAYER

The following letter tells of plans already being made for a great Evangelistic Campaign in Bulgaria next year. It will be necessary in the fall to start accumulating the funds for the expenses of Brother and Sister Vinaroff, but we can begin to pray for the leading of the Holy Spirit and for the blessing of God on this projected missionary journey without waiting for a money campaign. Indeed, prayer now will undoubtedly make the other campaign unnecessary. Brother Vinaroff is a native of Bulgaria, and desires to aid his own people. Read the letter and learn the plans, and then keep this cause before the Throne of Grace for the next few months.—*Norman J. Smith.*

Philippople, June 4.

DEAR BROTHER SMITH:

I am enclosing a letter which speaks for itself. I have answered Brother Vinaroff that I am willing to make this Evangelistic Tour among the Bulgarian people. **Let us plan and pray for it now.** Now is the time for such work. We have great results in our evangelistic campaign in almost every town. A tent will do much better. Most hearty thanks for your letter of April 23, enclosing a check for $650. The relief funds will be carefully used to care for the very poor and hungry refugees. PAUL L. MISHKOFF.

Russell, Kansas, May 19, 1926.

MY DEAR MISHKOFF:

It has been long time since I have written you or heard from you, but recent reading of your work that you are doing among the Bulgarian people has caused me to take some steps toward helping.

I read in the Moody Bible Institute "Monthly" of the work you are doing. Then few days ago I received a letter from Norman J. Smith, of New York City, who also told me of your work and inclosing two letters which you wrote to him. I am highly pleased at the work you are doing for humanity, and may God bless you in your efforts as you feed hungry bodies and souls.

REV. PAUL L. MISHKOFF AND ONE OF HIS HELPERS, MARKO KARATANASOFF, IN BULGARIA.

Some two weeks ago I wrote to the Russia Evangelization Society that is backing you, and offered our services for three or four months of Evangelistic work among the Bulgarian people during the summer of 1927. I told them that I believed in your work and that if the proper plans were made, with proper advertising, we can be with you for five or six, two-weeks Evangelistic meetings in Bulgaria under the direction of the Society.

Of course, taking it for granted that you are willing to do this kind of work, for which I am told you are well qualified. Some two years ago when Mr. Furnadjieff was in this country, collecting money for the work of his church, he said some mighty nice things about you and your ability as a public speaker and preacher.

I do not know if you want to plan such a work with our assistance, but we wrote to Mr. Smith about it. Then again, the time might not be right or ripe for such an extensive work of Evangelism. The summer time is the only time that we can come, as our time is taken for about eight or nine months of the year with Evangelistic work in this country. This year our summer is booked for

meetings. We start May 30th at Rockport, Mo., for union Evangelistic meeting for four weeks. From there we will go to Astoria, Ill., and then to Ohio for two weeks.

I would like to hear from you. Tell me frankly what you think of the plan, if it can be worked out and what the prospects are for co-operation upon the part of Bulgarian Protestant preachers and churches. Do you think any of them will open their doors for such a work or do you think the work must be done independently of them?

We want to render this service, but we do not want to waste time, our time is valuable here, but would gladly sacrifice time and financial income to help out in this way.

Write me and tell me about the work. I have sent Mr. Smith $25.00 for your work there. Address me here to **Russell, Kansas.**

Sincerely yours,

G. E. VINAROFF.

LETTER FROM A. W. DOBRININ CONCERNING HIS MISSIONARY TRIP TO ESTHONIA

Helsingfors, June 19, 1926.

The dear Russian and Esthonian brethren who invited me to Esthonia arranged a number of meetings especially for me, this time I was largely free from the technical side of organization of meetings and was enabled to ask the Lord to work out in my heart the Word of Truth and to transmit it to the multitudes.

Meetings at Reval

On my arrival at Reval I was asked to address a meeting lasting two and a half hours, and then talked to a number of people for two hours more. I was obliged to listen attentively to what the people poured out from their burdened hearts. When one is not sufficiently spiritually equipped it brings a heavy pressure upon the conscience and leaves a bad impression upon those who look for spiritual healing. Unfortunately people are not always able to establish connection with the Lord Himself and need the prayers of believers and workers in the Lord's Kingdom. One feels great weakness sometimes in facing the great needs of the people, sometimes our Lord takes away the power and the Word and then returns them to us and teaches us permanent dependence upon Himself.

ONE OF THE MEETINGS WHERE REV. A. DOBRININ PREACHED IN WALK'S DISTRICT, ESTHONIA.

On the second and third day we had morning meetings, private interview and prayers. During three days of Whitsuntide I had daily four or five hours for meetings, the same time for conversations and prayers besides consultation with people at their homes. As never before in Reval I felt among the Russians a strong spirit of striving such as I had not seen in previous visits. There is started a spiritual hunger among the people. Our Hall was crowded, the Lord gave me a strong word to which people listened with exceptional attention, and after the meeting was ended many would not leave the Hall. Some came back to the Lord and some came to Him for the first time, their conversion being manifested by their open prayers. It seems to me it is the first time during the last years that I have witnessed such a strong movement of souls among the Russian abroad. I had ten meetings in Reval in Russian Evangelical Congregations, and once with another group of believers.

From Reval to Latwija

From Reval I proceeded to the very frontier of Latwija, where I had a number of meetings. It is a new Russian Mission Field and my addresses were on evangelical themes. We had an attentive audience. We arranged two meetings among the Esthonia Baptist Brethren and two at the Hall in the Esthonia High School. One meeting at the School was a peculiar gathering, there came Russians, Esthonia Directors of Banks, Doctors, Headmaster of the School, teachers, Theosophists and even spiritists. I experienced an oppressing strange power at the first hour of the meeting, but on the second hour my spirit was freed from the influence and with the believers I could notice the power of the preached Word upon the audience. Later I had some meetings in the village among the people assembled and they accepted the word with thirst. I had a good Esthonia translator and believing teacher from the University town. I also had some meetings for the Germans. The translator was Brother Koljoa a student at the University. I had also here a number of Russian meetings where souls were moved by the Word of the Lord.

The Call to and Opportunity at Reval

The strength of our few brethren at Reval is too small and they with their people asked me to come to them again at least for one year. I answered that it was impossible since I am obliged to be in many places of need, then they asked to be visited a few times during the year. There are great possibilities in Reval for the work but the people are very poor materially. The small congregation there must pay about $20.00 in U. S. Money monthly for a small Hall, and they can scarcely gather $5.00 among themselves. Can you help them somehow? This would give them a great joy and encouragement as they are sincere children of the Lord.

A touching case we had in Reval. This was a Russian woman immoral, a drunkard, a thief. The Esthonian Court condemned her to prison, but she was converted to Christ and then a second trial was appointed. She now declared that she was a converted Christian and asked the Court to forgive her sins if possible and at the same time she said she was willing to go to prison for her transgressions. The astonished Court postponed enforcing the decision. She is now a joyful soul. The best way to make humanity safe is to bring men to the loving Christ.

I was received by the Congress of Esthonia Baptists with great love, as a Russian worker. The Esthonian papers reported our addresses! The Esthonian Baptists are a considerable body, but they need a spiritual revival among the masses. I held twenty-four meetings which were outwardly a success, but the chief success was the inward one in substantial conversions and personal relationship. People confessed their sins and we could see the helping hand of the Lord. There were cases where family life had been scattered and the Lord made it good. I distributed many Gospel and Scripture leaflets and gave help to the poor of which there are many in our countries. I was glad to see the result of our last year's meeting in Esthonia. Some were awakened then; one who had studied many systems of religious philosophy came for the first time to our meetings and then afterward came to Christ and to love the Bible. The spiritual life among the Esthonian people is good, but they are divided which is a draw back to the unbelievers. Let this be a subject of prayer as well as thanksgiving among God's children.

A. W. DOBRININ.

THE NEW RUSSIAN BIBLE AND CONCORDANCE

In the eight years during which I have been personally interested in the work of Preaching the Gospel in Europe, I have come to look upon certain branches of this labor as calling for special prayer. Occasionally some one asks: "What is the greatest need?" Always I can answer: "Prayer is the greatest need." Then comes the question: "What shall we pray for?"

Until every home in Russia and the other countries of Europe has a Bible in daily use, an investment of prayer for Bibles will be as consistent stewardship as the giving of funds to purchase the Bibles and place them in these homes.

An edict by one of the Old Russian Tsars kept the Bible out of the Russian homes for centuries, at the behest of the church authorities. Now that edict has no force. Furthermore, the type is now being set for the new Russian Bible. When the press at Leningrad starts to print this Bible it ought to be kept running continuously, for several million homes in Russia have no Bible. If your prayers are united with those of Russian people hungry for the Gospel, the result will undoubtedly be Bibles, Bibles, Bibles, and a steady flow of the Word of God to homes which have not known its abiding.

But pray as you will, God is ever planning and doing ahead of your prayers. It is a blessed privilege to know of and share through prayer in His labors. How few readers of "The European Harvest Field" have even thought about the need of a Concordance to go with this newly printed Russian Bible? If you are a Bible student, a Sunday School Teacher, a Gospel Worker or a Pastor, you know how a Concordance is almost a necessary companion volume to your Bible. Russian Christians have no Concordance. The old one, as big as a pulpit Bible and as costly, is almost at the vanishing point. It was never intended for a "home book" any way,—only for the priests of the Church.

But see how God runs ahead of your thinking. Three or four years of steady labor by several consecrated workers would be necessary to produce a really helpful handy size Concordance. And the work actually began four years ago in Wernigerode, Germany, where the Russian Bible School of the "Light in the East" Society is located. In November of last year the Concordance was printed and bound. You can still pray for it, because only a few copies have as yet gone into Russia. Those few copies have spread the good news like wild fire, and everywhere people are praying for the Concordance to go with the new Bible. And the pleading letters are going to Wernigerode nearly every day, saying:—

"God be praised! I have seen (or heard of) the new Russian Bible Concordance. I pray you send me a copy!"

For these two—the new Russian "home" Bible and the new Russian "home" Concordance—I urge your devoted and continuous prayers. Together they must enter the Russian homes and teach the people of our Christ. Let prayer be your consistent gift to this end. These are probably Russia's greatest needs, next to Christ and the indwelling Holy Spirit.—*Norman J. Smith.*

EXTRACTS FROM LETTERS SENT TO MR. PALMER

It can readily be seen by the readers of our magazine, that a great door of opportunity has been opened to us for preaching the Gospel of Jesus to the hungry multitudes in Central and Eastern Europe. They are a neglected people; very little is being done for them. May God supply through His stewards all necessary funds for carrying on the work already established and for starting new work as the Lord may indicate His pleasure. Mr. John Kovalchuck has recently gone forth to labor among the Russian people in the district where he was born in Poland, the announcement of which was made in the July number of the magazine. Mr. Fred Stettler whose eyes are being turned to Roumania that he may help spread the Gospel in that great district where our Brother and Sister Hill are bravely carrying on, is also ready to go forth. Hold up our hands in prayer and encourage us by hearty co-operation in our effort to make Christ known.—*O. R. Palmer.*

Helsingfors, Finland.

DEAR BROTHER IN THE LORD:

I have received your encouraging letter of April 30th and it gave me inspiration for the work of the Lord and much joy. This was received just before my departure for a missionary trip to Esthonia. I thank you for your brotherly loving help and express my gratitude to the Lord and to you his faithful servant and my hearty prayers also to the dear Lord's children and donors for your kind help of May 26th. After money difficulties the gifts of the Lord through you are most valuable. The love of the Lord and your love stimulates my conscience to greater responsibility to the trust you are giving me. I will inform you as to what I am able to do for others according to your commission.

Please receive my hearty and best wishes and warm greetings in Christ.

A. DOBRININ.

Philippople, Bulgaria.
June 27, 1926.

DEAR MR. PALMER:

I have just received your letter of June 9th and was glad to have it. Most hearty thanks for the gifts; they came just in time and I am sure in answer to prayer. I do believe God is going to bless our co-operation for the salvation of many people in Bulgaria. May God use us mightily, make us strong and keep us filled with His Spirit to preach the unsearchable riches of Christ.

We are greatly encouraged to see that there is a great hunger and thirst for the Word of God in Bulgaria. And I am grateful that you are enabling us to preach the Gospel of Jesus Christ and His redeeming love through His shed Blood on Calvary among the people of this dark country.

With the added work among the refugees our time is well occupied. I have sent you a copy of our monthly. Many invitations are coming from all parts of the country for meetings; there is also a great demand for books and tracts.

Let us stand together in prayer and fellowship for the preaching of the Gospel of Christ Jesus to Bulgaria and all other Slavonic nations.

PAUL MISHKOFF.

OUR EMBASSY

"Now then we are ambassadors for Christ", etc. *(II Cor. 5:20).*

Yes, as "ambassadors for Christ"
We stand before the world:
Not in the name of any sect
Is our Cross-flag unfurl'd.

He, who has suffered for man's sin,
Would have all men to know;
So with the news of truth and peace,
He bids His heralds go.

As Judea and Samaria
Oft listened to Christ's voice:
As Galilee, with her lake-coast,
Was made thus to rejoice:

So wait now Russia, Poland
And their adjacent States;
Europe, in her immensity,
For the Good Tidings waits.

Nor were the words of Jesus heard
As from Himself alone;
The echo of His Father's voice
Was found in every tone.

And as Christ and His servant Paul,
Held men beneath the sway
Of burning earnestness, we too
"Must preach," "beseech" and "pray."

And so, "ambassadors of Christ"
Go forward for your Lord!
On His behalf, and in His stead,
Proclaim the Conquering Word.

—*William Olney.*

THE ROBIN AND THE SPARROW

These two suggestive and helpful verses by Mrs. Cheney, have been issued in the Russian language by Mr. Spencer Johnson.

A Refugee saw a copy in Latvia, and begged they might be translated into Russian.

They are printed on a neat card in two colors. Missionaries who would like a few free copies can write to Mr. Spencer Johnson, Restwood—47 Parkwood Rd, Boscombe, England.

Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin,
"Friend, I think that it must be
They know no Heavenly Father
Such as cares for you and me."

"Fear ye not therefore, ye are of more value than many sparrows" *(Matt. 10:31).*

Missionary Department

JEWISH SECTION

A VERY INTERESTING LETTER FROM RADOST

% M. H. Gitlin, Box 520, Warsaw, Poland.
June 23rd, 1926.

DEAR FRIENDS:

A beautiful day is drawing to a close. I am tired of personal problems and Polish study, and feel like taking a few moments to jot down a few disconnected observations, and then if it seems that they are worth mailing, I may send them on to you.

"Barberous Treatment"

Yesterday I was in Warsaw and went into a barber shop and asked for an American hair-cut. It is quite the style here to have one's head shaved at this time of the year, and so I specified that my hair-cut must be American. The barber cut my hair, and then in a moment when he thought that I wasn't looking, he began putting soap on my head and began to give me a shampoo. I expostulated, but he told me that in America people who get their hair cut, always have a shampoo. He had a brother who was a barber, in Chicago, and so he knew. I did not know enough Polish to debate the question, so I tamely, but sadly submitted to the shampoo. After it was over, I faintly asked, "How much do I owe you" and with a triumphant look, he exclaimed, "Two zlotys and a half" (twenty-five cents). I nearly fainted, but if he had known the reason, he probably would have plucked up courage to say that it looked like a thirty-cent job. We parted good friends. He was happy that he had got twice the usual price, and I was glad that I had paid only half the usual price, with a shampoo thrown in. I haven't got up courage to tell Mr. Gitlin how much I paid, for he would probably make some remark about spoiling these people by paying them American prices.

RADOST BIBLE SCHOOL

Coming out to Radost on the train, I noticed a list of thirty-eight items with prices attached. I asked my companion what it was, for I scented a chance to buy something. It turned out to be a list of thirty-eight crimes that one could commit in the railroad car, and the fine for each crime. I didn't ask to have the list translated, for fear I might be tempted to try one of them, if it was a real bargain. One of the greatest crimes in Poland, to my way of thinking, is the way they spell words. Think of singing a hymn that begins like this: "Cheesz szczescie znaleze zdla!"

The Joy of the Lord Very Manifest in Radost Student-Life

Speaking of singing however, brings me to a more pleasant subject. I think that in my more or less extensive reading, I have seen somewhere that there is such a thing in some American churches as a "choir problem." After what I have seen here in Radost, I am tempted to say that if people were right spiritually, there would be no such thing as a choir problem. You should hear these young people sing. After two meetings every day for Bible study and singing and prayer, you might think that they would be fed up on spiritual things, but they love nothing more than to get out of doors in the evening and sing by the hour. We have no instrument here, but the young people sing wonderfully well. They do not sing because they are paid to sing, or are told to sing, or think that they can draw attention to themselves by singing, but they sing as naturally and as sweetly as birds. They sing because there is joy in their hearts.

Not long ago, I heard some one in America speak of a town as being "dead," because there was occasionally an evening with no place to go, but home. I wonder what that person would think of the life of our young people in this home. Most of them have never heard a radio, nor seen a "movie." I asked one of our young women this evening if she had even seen a moving picture, and she said quite simply, "My people are believers, and so they have not brought me up to go to the theater." I didn't ask her if she danced, because I didn't care to insult her. But in spite of all this, and in spite of the fact that we are about a mile from the nearest "four corners," and I haven't seen an automobile since leaving Warsaw yesterday. "Radost" means "joy," and we are happy here in this home, and things are happening. Satan knows our location very intimately, and thank God, so does the Holy Spirit, and it is beautiful to see Him working daily in the lives of our residents and our daily visitors.

Ever since landing in Europe this time, I am increasingly impressed with the fact that most Americans are so busy that they haven't time to live. I'll guarantee that any one of our believing young people here gets more joy out of life than most American young people with all their hunger for thrills. A few minutes ago (9:30 P. M.) I went to the kitchen for a moment and hearing a voice of happy song, looked into a dark room and saw one of our girls finishing the wash, scrubbing away as though she hadn't heard of an eight-hour day, or a twelve-hour day, singing a sweet Russian hymn. Please don't ask me to Americanize people like these. It wouldn't help them.

I must close now, as I think I hear some one coming to see me.

ARTHUR B. FOWLER.

Zinzendorf said to a Moravian brother at Herrnhut, "Can you go as a missionary to Greenland?" "Yes." "Can you go to-morrow?" "If the cobbler has finished my shoes I can go to-morrow." That was a quick, willing-hearted response. Wesley said: "If I had 300 men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and Him crucified, I would set the world on fire." "Send us men," said a heathen convert, "with hot hearts."—*Selected.*

EXTRACTS FROM A LETTER FROM MR. HELLYER

Zdolbunowo, Wolyn, Poland, June 25, 1926.

DEAR BROTHER PALMER:

I do not feel able to describe present conditions in Poland, especially so far as the Jewish problem is concerned. There is a great hunger—I speak **literally**—for the Gospel. Oh, the opportunities!—the awful, awful responsibility to reach out with the message to Jew and Gentile. There is an indescribable hunger everywhere. This is also a literal hunger. Thousands and thousands of Jews are starving by degrees. Some of the most cultured and best families are ruined, ruined, ruined beyond human recovery. I often wish with all my heart some Christian business men were out here and saw the poverty and destitution with their own eyes. It makes my heart weary and sick at the sights. Please continue to remind the children of God to come to the rescue of the starving multitudes in Poland. Good second-hand clothing will still be needed greatly for the coming winter. The shipments made are here and no human tongue can tell what it will mean to hundreds of lives, and above all it will mean the furtherance of the blessed Gospel among the needy people.

The Lord is graciously opening the hearts of a number of earnest Jewish inquirers. I am to meet two Rabbinical Jews coming out purposely from Rowno this afternoon for interview with me. Oh, that it may please Him to give me many precious souls for Christ. Some with whom I have come in contact, are not far from the Kingdom. They need to be prayed through, that's all. With others it is simply a problem what to do after they make a definite decision for Christ. It means the loss of all things for the sake of Christ. We almost shrink from the responsibility that is actually ours in the case of some of these earnest Jewish souls. What are they to do when they find themselves and their families thrown out into the street, forsaken by all human relatives and friends, once they make an open confession of the Lord?

The Field is ripe for the harvest, the laborers are few. Prayer, prayer and more prayer—real, agonizing prayer—is needed on the part of God's children. Am still hoping that it may please the Lord to open the door into Soviet Russia. The brethren are pleading for me to come. We are planning for a more extensive evangelistic and Colporteur work. The Scripture must be distributed among the hungry masses. Pray with us for the right men to go out speedily into this kind of service and for the needed means to support a half dozen or more. HENRY L. HELLYER.

(This is truly a Macedonian call. May we not ask all our friends to pray with us that God may supply all necessary funds for carrying on the work while the Field is ripe for the harvest and that good clothing and shoes may be shipped to the American-European Fellowship, % American Friends Service Committee, 1521 Cherry St., Philadelphia, for shipment to Poland. We feel sure that every dollar given or spent for this work will mean eternal dividends. *O. R. Palmer.*)

THE JEW'S NEED OF PALESTINE

Under a different caption. "Digging into Its Own Soil," Mr. Pierre Van Paassen, a noted American non-Jewish journalist, writes the first of a series of articles for "The New Palestine" on a visit he is making to the Holy Land. In this first article, Mr. Van Paassen gives some of the reasons why the Jews as a people need the land of Palestine. What he says will be found of deep interest.

A forebear of Mr. Van Paassen went from near Ypres, France, in the year 1203 to aid the Byzantine Emperor, Isaac II, against the Turks. A descendant of this early Van Paassen while on a pilgrimage to Jerusalem two hundred and fifty years later, was taken a prisoner by the Turks. He later escaped and died fighting in Constantinople under the palace walls. The present Van Paassen is the third member of the family to try to reach Palestine. He says: "My approach to Palestine is with the intent to see with my own eyes the beginning of a chapter in world history, a chapter that will, in time to come, be classed as momentous and of profound significance."—*Editor.*

To the Gentile mind the Jew in the Diaspora is an enigma, a puzzle. Sometimes he has fitted in and contributed an altogether disproportionate share to our Western culture. But very often his contribution has been in the way of a challenge. The Jew is the eternal challenger. He took part in our Western life, he was the co-creator of our civilization. And in doing this he often committed violence against his own spirit. Whenever the Jew became assimilated, whenever he detached himself from the traditions of his native soil, he ceased to be the creator of lofty ideals, which gave the world prophets and poets and God-intoxicated men.

If the Jew were ever again to create as a conscious national unit, as an exponent of justice and peace, a light to lighten the Gentiles in a collective sense and not as individual Jews, it was first of all necessary that he should have a place somewhere in this world, where he could live his own group life, unhampered and unfettered by physical ghettoes and spiritual prisons. To him the Galuth (exile) remained for two thousand years nothing less than a prison. In some instances the prisons took the form of dark and damp dungeons; in other places they had at least the benefit of fresh air, as in an open-air concentration camp, but they were hemmed-in, hedged-in, walled, railed, picketed, fenced-in in prison-corrals nevertheless.

In Russia an experiment was once made with building a Jewish city. But the architecture of the buildings was Muscovite, the language spoken was Slavic, the code of law was Russian, the children were educated to become good Russian-Jews. The experiment was undertaken on foreign soil. Perhaps no other racial group has contributed so enormously toward the development of this city in all its varied phases. But can anyone trace the line of demarcation? Can anyone say: so far it's Gentile enterprise and here the Jewish endeavors make their beginning? Spinoza was a Jewish philosopher. But can anyone lay down a rule and say this part of his philosophy is Jewish and this part Dutch or German?

Isaiah was a Jewish philosopher and prophet. There was no foreign admixture in his make-up. And he towers above all Jewish sages that have enriched the world after him. David was a Hebrew singer. There is not one who comes near him in the two thousand years of Galuth.

For the first time in twenty centuries the Jew is back on his own soil. Now, its own soil is something to a people that strengthens its bones. A people sucks strength from its own soil. It is part of it. The strength goes into the marrow of its bones. It is this strength drawn from the soil of Eretz Israel that has kept Israel alive during two thousand years of exile, misery and bondage. From its own soil a people draws legends, superstitions, peculiar racial habits, art, culture, poetry, a will to work, a desire to grow. These are the things that make a people, that make a race.

That is why Israel had to go back to his own soil. It was a demand of unanswerable justice. To become a great people again, the Jew needed Palestine. The Arab has no need of Palestine to blossom forth again into a renaissance. He can bloom elsewhere. Other soil seems more congenial to his needs. At least he did not rise to great cultural height on the soil of Palestine. His glory dawned in Mesopotamia in Egypt, in Spain, in Morocco. Israel also rose to magnificent heights elsewhere, but the historic splendor of Judæa eclipses all his efforts on alien soil.

I believe the Gentile world has not so much hated the Jew, as it has had contempt for him. All the Jew's brilliant contributions to our civilization have not saved him from this contempt. This was simply because he had no tangible national background, he had no home, no national soil for a backbone like France has for instance. Now that he has his land back, he will cease to be in contempt. If it goes well with the Jews in Palestine, some day they will be hated. This hatred will be caused by jealousy. It will be preferable to contempt nevertheless.

I approach the land of Israel in a spirit of deep and profound reverence. I am aware that I will not see any towering skyscrapers nor steel vaults, no wondrous machinery and marvelously green meadows, but I will see a people digging into its own soil, a people renewing its national strength by contact with that soil.

Israel was ravenous with spiritual hunger. For twenty centuries he hungered and thirsted. His instinct, like the instinct of every race, told him that this hunger could only be stilled on his own hills, in his own valleys, on his own soil. They tried to feed him unwholesome sweetmeats. They tried to make him swallow alien creeds, absurd notions, strange manners. His hunger remained. It was not appeased. He was panting for Judæa.

Now he has his own land. I am going to Palestine because I want to see the dawn of a new civilization. I want to watch the Land of Israel. Because I believe great things are gestating there. —*Jewish Missionary Magazine.*

I do not ask you to pity the heathen, for pity is often a weak thing which spends itself in tears, and then forgets the object of it. But I do ask you with all my heart to treat Jesus Christ right. I submit to you the question: Is it right to receive the eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? —*Selected.*